

but he supervised the colleges of priests by means of his letters and visits and use of what we may call apostolic delegates, such as Titus and Timothy. About his own authority to govern his churches he neither expressed nor felt any doubt; he even threatens to come to them with a rod! (I Cor. iv, 21). And he directs the Thessalonian church to excommunicate those who disobey him (II Thess. iii, 14).

Inwardly the Church is held together by faith, which is guaranteed by the infallible authority of popes and councils, and of the ordinary teaching of the Catholic hierarchy, with the pope assenting as its head. The apostles were not only infallible in their authoritative teaching, but were capable of receiving a new revelation, to be added to the deposit of faith. St. Paul's epistles are steeped in dogma, but he presupposes his Christians already instructed, and writes upon the articles of faith (as about the Real Presence and the Resurrection in I Corinthians) only as he finds some special occasion to do so.

The ultimate purpose of all is sanctification, which the Church accomplishes mainly through her sacrifice and sacraments. The New Testament is full of the need of baptism: the Real Presence is clear from the Last Supper (John vi and I Cor. xi), and the Mass from I Cor. x-xi and the prophecy of Malachy (i, 11), which the present writer edited early in the Westminster Version for the express purpose of drawing out this proof.

Thus we are consecrated and directed in the Mystical Body in a unity with Christ which the Fathers of the Church (whilst not actually using the expression "Mystical Body") call our deification. "For in him dwelleth all the fulness of the Godhead corporally; and in him ye attain your fulness" (Col. ii, 9-10). "And he hath given him for supreme head to the Church, which is his body, the fulness of him who is wholly fulfilled in all" (Eph. i, 22-3).

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THE BIBLE AND THE MASS

CATHOLICS in this country have generally been so anxious to show that the holy sacrifice of the Mass is an "action," and not a "mere form of words," that they have got into the way of paying little attention to the texts, which are sung or said on the occasion of its celebration. Some even make rather a point of doing so, thinking there is "something a bit protestant" about holy Scripture, and still more so about trying to "follow the service."

But this was not the attitude of Christians in ancient times, for they considered the Word of God as something almost sacramental on a par with the eucharistic elements themselves. Even today in eastern churches, more especially in Russian ones, nothing whatever may be placed on

the altar, the "holy table" but the *artophorion*, or tabernacle, containing the reserved Sacrament and the *myron*, or holy chrism, and the book of the gospels. In the Roman rite too we know what reverence is paid to the *Evangelarium*. It is a richly-bound volume, which is carried with lights and incense in solemn procession, and, after the appointed passage has been sung, the subdeacon carries it to be kissed by the celebrant, reverencing no one and nothing on the way, not even the blessed Sacrament exposed.

It must be remembered that the first part of the Mass, the didactic part, as it is called, or the "Mass of the catechumens," has really nothing to do with the eucharistic Sacrifice. It is a service, which is of the same nature as the office of mattins, and is complete in itself and could be, and indeed has been often celebrated without being followed by the "Mass of the faithful." It consists, as did the office of the Synagogue, of three elements: prayer, praise, and reading for instruction and edification. All the texts recited are uttered for one or other of these objects. These latter ones, the readings, are entirely taken from holy Scripture. So too are the greater part of the hymns of praise and thanksgiving; they are in fact chiefly taken from the book of psalms.

The *Introit*, the *Offertory*, and the *Communion*, sung respectively during the entrance of the clergy, during the first approach of the faithful to make their offerings, and during the distribution of the holy communion, were originally whole psalms often interrupted after each verse, or after each two verses, by the repetition of an antiphon. Now they have been cut down to one verse or even to the antiphon alone, because the ceremonies that they accompanied have themselves been cut down or abolished, though in these last few years the liturgical movement has reintroduced them in quite a number of churches together with the restoration of the chants. The *Tract* too is sometimes an entire psalm, as on the first Sunday in Lent and on Palm Sunday, though on these days their lovely melodies generally come in for bad treatment from all but monastic choirs.

It is interesting to note that the tracts we have in the Missal for these chants (though not for the readings or lessons) are taken, not from the Vulgate version of the Bible, but from the Old Latin or Itala,¹ while the psalms are those of St. Jerome's first correction, called the "Roman," not of the "Gallican" version, which we use in the Divine Office.

We all know too what numerous discrepancies there are between the texts of the *Graduale Romanum* and those of the Missal. This is explained by the fact that Clement VIII in 1604 reformed a great number of scriptural passages in the Missal and many choir graduals were touched up to bring the texts into harmony with those of the Missal with a

¹ Compare for instance the text of the canticle of Habacuc as it is sung on Good Friday after the first lesson of the Mass of the Presanctified, and as it stands in the Bible or in the Breviary psalter.

consequent remanipulation of the melodies that accompanied them. But when, at the beginning of this century, Pius X caused the Church's official plainchant to be restored to its primitive purity, the monks of Solesmes, who undertook this work of restoration, in order to reintroduce the original melodies, had of course to take up again the original words as well.

At one time the readings were much more numerous than at present and probably much longer, especially for the "all-night service" which was held between Saturday and Sunday. Twelve seems to have been the classical number of lessons, and we still have twelve "prophecies" for the Easter vigil. Ember Saturdays, on which ordinations should take place, still have seven lessons; three readings were for a long period the usual custom, which the Missal still retains for Ember Wednesdays and for the Wednesdays *in mediana* (fourth week in Lent) and in Holy Week, also for Good Friday. It is also the rule in all Masses in the Ambrosian rite, the Mozarabic rite and certain eastern rites. Otherwise readings at Mass are reduced to two, an "epistle" which may not be an epistle at all, but may be taken from the Old Testament, from the Acts of the Apostles or from the Apocalypse of St. John, and the "Gospel," which is always taken from one of the four gospels. The reason why we have ordinarily two distinct chants after the epistle, is that the first of these was formerly sung after the Old Testament lesson, which preceded the epistle. Now that this lesson has fallen out, the two chants are executed one after the other.

It is possible that at one time, as was the case at mattins, the lessons at Mass were chosen each time by the celebrant and consequently were read directly out of the Bible or extracts of it, and were continued till the celebrant signed to the lector to stop. Very soon however certain portions were definitely assigned to the various feasts as well as to the stational Masses, when they often contained some allusion appropriate to the church or district where the station was being held. Some liturgists have thought they could discover some sort of *cursus* in the arrangement of the Sunday epistles¹ and even of the gospels, at least for the Sundays after Easter. But of these latter we certainly have not a continuous course of readings as has the Byzantine rite. It must be remembered that Mass was not celebrated every day as was the service of mattins, and so it did not lend itself to a systematic course of lessons like that of the night-office.

Of course there were local differences in the appointment of lessons to be read on given days. The arrangement of the Sarum missal, for instance, was not altogether identical with that of the Roman use, as can readily be seen if we examine the epistles and gospels as set forth in the Anglican Book of Common Prayer. It is generally believed that the

¹ The Introit psalms for the Sundays after Pentecost are for the most part arranged in numerical order. So too are the alleluatic verses, the offertories and the communions.

gospels for the Sundays after Pentecost have been dislocated each one a Sunday or two from the Mass to which they originally belonged.

The epistle and gospel are generally read just as they are found in the Bible, though very occasionally a few verses are omitted. On the other hand, some words have been added as for instance *Fratres* or *Carissim* at the beginning of epistles and *in Christo Jesu Domino nostro* at the end, *ait Dominus omnipotens* at the end of the prophecies, *In illo tempore dixit Jesus discipulis suis* or *turbis parabolam hanc* at the beginning of the gospel.

The manner of singing the various lessons at Mass is given among the *toni communes* in the *Graduale Romanum*; for the lessons or prophecies one manner only is given, for the epistle two, and for the gospel three with a more ornate melody for the gospels sung after the *Passions* in Holy Week. But various churches and religious orders have some ancient traditional melodies of their own.

The lessons are sung at a lectern in the middle of choir or better still in an ambo, or pulpit, and by a lector, or even by a layman acting as such, but not by a woman, not even a religious. The epistle is sung by the subdeacon, if one is present, otherwise by a lector, at the south end of the altar, or else in the ambo. The gospel is reserved to the deacon, or, if one be not ministering, then the celebrant himself will sing it. It should be sung in an ambo on the other side of the "presbytery" or in the same one as the epistle, only from a higher level, otherwise it is sung towards the north, the reason for this being that the deacon imitates the position of the celebrant, who reads the gospel from the altar turning as far as he can towards the people without taking the book off the altar. Although the deacon at his ordination is given authority to preach, yet it is generally the bishop himself, who expounds in a homily the gospel sung by the deacon at pontifical Mass.

In most churches, where the people do not understand Latin, at least the gospel is re-read in the vulgar tongue, and, though this is rather an unsatisfactory and illogical way of acting, it is a very ancient one, having been used in the synagogues of our Lord's time. In those days the people no longer understood Hebrew, the language in which the Scriptures were publicly read, and so, after this reading, a "Methurgeman" or interpreter translated them into Aramaic. Another attempt to remedy the regrettable non-participation of the faithful in the liturgy is made in certain countries by distributing leaflets to the people containing translations of the *proper* of the Mass. Without something of this kind the ordinary layman perceives no difference between the Mass for the 1st Sunday of Advent and that for Easter Day, except only the colour of the chasuble of the celebrant, and he remains completely cut off from all those marvellous riches of doctrine and poetry, which are contained in the sacred liturgy and which the Church would have him enjoy to the full.